

Fasting in language:

It means constipation

Fasting in sharee'ah:

It is worshiping Allaah by keeping away from breaking fast from the dawn of the second dawn until the sunset

Pillars of Fasting

The first pillar: is to hold fasts from dawn until sunset.

To say God Almighty:

**(wakuloo wa ashra buu hatta
yata bayan lakum al khayt al abyad
min al khayt al aswad min al fajri**

thumm 'atimmu alssiam iilaa allayli)
[alibqarat:187]

(And eat and drink until the white streak of dawn can be distinguished from the black streak. Then complete the fast until nightfall)
[alibqarat: 187]

The second pillar: Intention.

That means the fasting about the things that break the fast, for the worship of God Almighty the prophet (blessings and peace of Allah be upon him) said: “Actions are but by intentions, and everyone shall have but that which he intended”

(Narrated by al-Bukhaari, 1; Muslim, 1907)

In the case of a supererogatory fast that is not done for a specific reason, it is not stipulated that the intention should be formed from the night before; rather if a person decides to fast during the day, then he fasts until sunset, that is acceptable, so long as he has not done anything that breaks the fast since dawn broke.

But in the case of a supererogatory fast that is done for a specific reason, it is essential to form the intention from the night before

(i.e., from before dawn).

‘Aa’ishah (may Allaah be pleased with her) narrated that the Prophet (blessings and peace of Allah be upon him) entered upon his family one day and said: “Do you have anything (i.e., any food)?” They said, “No.” He said, “Then I am fasting.” (Muslim, 1154, 170)

Things you can do it in fasting:

- 1 - Ablution, sit in the water to cool.**
- 2 - Swallowing saliva, and phlegm.**
- 3 - Taste of food only tongue, provided that nothing enters it to the throat.**

4 - smell smells, air fresheners.

5 - The use of siwaak for the fasting person:

It is prescribed to use the siwaak at any time, whether it is before the meridian or after it, and whether the siwaak is wet or dry, but the fasting person should be warned if the siwaak is wet to reach his throat because he break his fasting

Recommended Acts during Fasting:

1- Eating Sahoor (the pre-dawn meal) and delaying it up to as close to dawn as possible:

The Prophet (blessings and peace of Allah be upon him) said: “Eat the

pre-dawn meal, for indeed, there are blessings in having the pre-dawn meal.” Agreed upon

Any amount of food, even a sip of water, is sufficient as a pre-dawn meal. This is in accordance with the Hadith of the Noble Prophet (blessings and peace of Allah be upon him) where he said: “The pre-dawn meal is a blessing, so do not forsake it, even if anyone of you will drink just a sip of water. Indeed, Allah Almighty and His angels pray for those who have the pre-dawn meal.” (Ahmad)

It is recommended to delay the pre-dawn meal. It is reported from Zayd ibn Thabit t who said: “We had the pre-dawn meal with the Prophet (blessings and peace of Allah be upon him) one day and we left (from the sitting) for Salah.” Anas ibn Malik said: “What range of time was between both (your meal and Salah)?” He said: “Up to the span of reading 50 verses (of the Noble Qur’an).” (Agreed upon)

Drinking while adhan(call to prayer) isbeing announced If one hears the call to prayer whilst drinking, he is permitted to continue drinking until he finishes. On the authority of Abu

Hurayra, the Prophet (blessings and peace of Allah be upon him) said: “If any of you hears the call to prayer while his container (cup of water) is in his hand, he should not drop it until he satisfies his need from it”

(Abu Dawud)

The scholars explained that this Hadith applies to the one who has doubts regarding the appearance of dawn. However, if he is certain of the appearance of dawn, then he should not eat nor drink.

If he does so, especially after making sure of the appearance of dawn, then his fast is invalid, and it

is mandatory upon him to pay back such a fast.

2- Hastening to break his fast:

It is recommended for one who is fasting to hasten the breaking of his fast whenever he is sure the sun has set.

The Prophet (blessings and peace of Allah be upon him) said: “People will not cease to be in blessings whenever they hasten breaking their fast” (Abu Dawud)

Likewise, it is recommended to have one's iftar (meal taken when breaking one's fast) first with fresh

dates, or dry dates in the absence of fresh dates.

It is also recommended to eat an odd number of the dates.

Anas ibn Malik said: “The Prophet (blessings and peace of Allah be upon him) used to break his fast on fresh dates before the Aṣ-Ṣalāh (the prayer), but if not fresh dates, then dry dates, otherwise he would drink (hassa) [Hasa: he drank] sips of water” (Tirmidhi)

3- Supplication when breaking one's fast:

It was established that the Prophet (blessings and peace of Allah be

upon him) would say, when breaking his fast: **“The thirst has gone and the veins have been moistened and the reward is established, by the Grace of Allah Almighty.”** (Abu Dawud)

The Prophet (blessings and peace of Allah be upon him) also said: **“Indeed for everyone who fasts, at the time of breaking (fast there) is a prayer that will never be rejected.”**

(Ibn Majah)

4- Avoidance of vain talk and obscenity:

The Prophet (blessings and peace of Allah be upon him) said: **“On the day when any of you fasts, he**

**should not utter vain talk (Ar-Rafath)
[Ar-Rafath: indecent talk or
obscenities.**

**It is also used for sexual intercourse
and/or foreplay] and should not
fight nor shout[As-sakhb: to fight or
shout over one another]**

**If anyone abuses or fights him, he
should say: I am fasting.”**

(Agreed upon)

**The Prophet (blessings and peace
of Allah be upon him) also said:**

**“For those who do not abandon
false speech and false acts, Allah
has no need for them to abandon
their food and drink.” (Abu-Dawud)**

5- Intensify the worship of Allah Almighty:

By reciting from Al-Qur'an, remembrance of Allah Almighty, standing up at night for prayer, standing up in the Night of Majesty, observing the daily supererogatory Salah, giving charity, striving relentlessly on the righteous path, providing meals for others who are fasting to break their fast with and by performing lesser Hajj.

Righteous deeds in Ramadan are rewarded in manifolds. Ibn Abbas reported that the Prophet (blessings and peace of Allah be upon him)

was the most generous of men and he was more generous in Ramadan at the time Jibreel met with him, which happened to be every night of Ramadan, and revised the Qur'an with him.

Indeed the Prophet (blessings and peace of Allah be upon him) was more generous when he met with Jibreel, more so than a blowing breeze.” (Bukhari)

6- Striving to worship, especially in the last ten days of Ramadan

‘A’ishah (may Allah be pleased with her) said: “When the last ten days (of Ramadan) would come, the

Prophet (peace be upon him) would exert himself and tighten his Izaar [‘Tighten his Mi’zar’ is a metaphor that signifies his striving to worship more than usual. It is said that it is one of the most suitable metaphors concerning keeping away from women and leaving sexual intercourse. Mi’zar or Izaar is the waist cloth] (Waist cloth), spend his night in worship, and wake his family [Wakes his family: To wake them up and prompt them to worship] (at night).” (Bukhari)

Abominable Acts during Fasting:

1- Excessiveness in mouth rinsing and sniffing water through the nose during ablution:

This is due to the fear of allowing water to slip into his throat. The Prophet (blessings and peace of Allah be upon him) said: “... and over draw water (during sniffing in of water in ablution) except when you are fasting.”

Abu Dawud

2- Lustful kissing:

Kissing is discouraged for one who is fasting if he fears the possibility of ejaculation or imminence of sexual urge. It is also necessary for

him to avoid anything that invokes his sexual urge. However, if he is sure of his ability to control his urge from invalidating his fast, then he is permitted to kiss.

‘A’ishah (may Allah be pleased with her) reported: **“The Prophet (blessings and peace of Allah be upon him) used to hug and kiss her while he was fasting. Furthermore he is the best of you, who controls his urge. (Irbahu: Means his need of it) Agreed upon**

This is why hugging is disliked between the youth, but not for an

old man. On the authority of Abu Hurayrah who said:

“A man asked the Prophet (blessings and peace of Allah be upon him) concerning a man hugging (his wife) when he is fasting and he allowed him, but he disapproved of the same for another man who asked him on another occasion. Then it became clear that the one he permitted was an old man and the one he disapproved of was a youth.” (Abu Dawud)

1- Deliberate eating and /or drinking in the day during Ramadan:

- **Whosoever eats or drinks inadvertently, his fast is authentic and acceptable.**

However, it is compulsory on him to stop further consumption whenever he remembers.

The Prophet (peace be upon him)said: “Whoever eats or drinks forgetfully while fasting should complete his fast, for it is Allah who has fed him and provided for him what he drank.” (Muslim)

- **Fasting is invalidated by anything which reaches the throat through the mouth or nose; denoting**

anything which has the meaning of food and drink.

An example is an intravenous injection of nutrients.

However, if it is a curative injection, such as a penicillin injection, it does not invalidate one's fast, because it is neither regarded as a form of food, drink, nor their derivatives.

- There are also some other things, like inhalers or other medical variants for the asthmatics that are needed for special conditions, that do not invalidate one's fast.**

- The use of eye liner, eye and ear drops or their variants do not**

invalidate one's fast, this is because there is no evidence that establishes that fasting is invalidated by any of these.

Moreover, eyes are not a usual path for food and drinks.

This is also applicable to ear and nose drops; except that it is important to be careful with the nose drops, due to the restrictions by the Prophet (blessings and peace of Allah be upon him) concerning excesses when the one who fasts sniffs in water (during ablution), as the nose is a clear path to the stomach.

- If he who fasts takes or consumes a non-edible item, or harmful things such as cigarettes, his fasting is invalidated.

This is because it is consumed through the usual path of food intake (the mouth), and also because it is a variant of eating and drinking.

- Fasting is not invalidated by things which cannot be prevented.

These include the smoke or dust on the road and food leftovers which are attached to the teeth.

2- Sexual intercourse

Allah Almighty says: “it is permissible for you to go into [Ar-Rafathu (have sexual intercourse with)] your wives, in the night of fasting.” (Al-Baqarah: 187).

So anyone who had intercourse while he was fasting, would then have invalidated his fast; and he is thus required to pay back that day (in which his fast was invalidated).

In addition, he must expiate by setting a slave free.

On his inability to do that, he is required to do either of the following in the order listed: Fast two

consecutive months or feed sixty needy people.

This is in accordance with the hadith authentically narrated by Abu Hurayrah. He said : “A man came to the Prophet (blessings and peace of Allah be upon him) and said: ‘I am destroyed.’ The Prophet (blessings and peace of Allah be upon him) replied: ‘What is wrong with you.’ The man said: ‘I had intercourse with my wife during Ramadan (fasting).’ The Prophet (blessings and peace of Allah be upon him) asked: “Are you able to free a slave?’ The man answered: ‘No.’ the Prophet (blessings and peace of

Allah be upon him) then asked: 'Are you capable of fasting for two consecutive months?' The man answered 'No.' the Prophet (blessings and peace of Allah be upon him) asked further: 'Are you capable of feeding sixty needy?' He said: 'No.' On that the Prophet (blessings and peace of Allah be upon him) asked him to sit down, and he sat. After a short while, a large weighing container (Al'Araqu)[Al-'Araqu (a large weighing container)] full of dates was brought as a gift to the Prophet (blessings and peace of Allah be upon him) The Prophet (blessings

and peace of Allah be upon him) gave it to him and said: ‘Make charity with this.’ The man replied: ‘Do I give charity to whom is poorer than me and my family?’ Upon that the Prophet (blessings and peace of Allah be upon him) laughed so hard that his molars were seen. Then the Prophet (blessings and peace of Allah be upon him) said: “Feed your family with it” **(Agreed upon)**

This is the sequence of expiation (Kaffarah).

It is not correct to feed the sixty needy people if one is able to fast; it is just as wrong to fast if one is

capable of manumitting a slave. It is also mandatory on the woman to pay expiation accordingly, if she lures her husband or she responds willingly to his urge.

However, if she was forced, the fast is invalidated but she will only pay back that day in which her fasting was invalidated; without any other expiation.

Pertaining to the meaning of sexual intercourse: - Ejaculation of semen willingly; if the fasting person ejaculated willingly when kissing his wife, touching her, by masturbation, or otherwise, his fasting is then

invalidated; because that is a desire that contradicts the act of fasting and therefore he has to make up the day without expiation; since expiation is only required when actual sexual intercourse takes place, for the text mentions that in particular.

- If he caresses his wife, touches her, or has thoughts and only discharges madhy (pre-seminal fluid), then his fasting is valid; since there is no text that proves that fasting is invalidated by madhiy.**
- If a fasting person sleeps and has a wet dream, or ejaculates without**

desire, because of sickness, that does not invalidate the fast; because he did not willingly choose to ejaculate.

– If he wakes up in Junub (ritual impurity related to sexual discharge), as a result of having intercourse or a wet dream before Fajr, then his fasting is valid.

He only has to perform ghusl (ritual bath following major ritual impurity) to perform sobh salah in Jama'a (congregation in the masjid); since it is authenticated that A'ishah (may Allah be pleased with her) narrated

that at times Allah's Messenger (blessings and peace of Allah be upon him) used to get up at Fajr in the state of Janaba (ritual impurity) after having sexual relations with his wives.

He would then take a bath and observe Saum (fast).

3- Intentional vomiting:

Definition: The throwing up of whatever is in the stomach of food or drink voluntarily through the mouth. If, however, he is overtaken by his desire to vomit and he throws up involuntarily, then his fasting is still valid.

The Prophet (blessings and peace of Allah be upon him) said:

“Whoever vomits involuntarily does not have to make up for the fast, but whoever vomits deliberately, let him make up for the fast.”

4- Discharge of blood of hayd (menstruation) and nefas (post-natal bleeding):

When a woman sees the blood of hayd or nefas – even at the last moment before sunset – she must break her fast and make up for the day.

- The majority of the scholars are of the opinion that hijama (cupping)

(drawing of blood from the body using a special tool) does not invalidate fasting; since the Prophet (blessings and peace of Allah be upon him) underwent hijama while he was fasting. On the Authority of Abi Sa'eed Al-Khodri , who said:

“The Messenger of Allah (blessings and peace of Allah be upon him) validated kissing and hijama for the fasting person.” However, it is disliked because of weakness, for Anas ibn Malik t was asked: **“Did you use to dislike hijama for the fasting person?”** He replied, **“No, except for the reason of one becoming weak.”**

- Bleeding from a cut, from extracting a tooth, having a nosebleed, or through the drawing of blood for sample taking or donating blood does not invalidate one's fast.

Permissible Reasons for Breaking Fast in Ramadan:

1- Sickness:

It is permissible for the sick to break fast in Ramadan.

Allah Almighty says:” ayaam maedu daṭ faman kan minkum maridan 'aw ealaa safar faidat min 'ayaam 'ukhar” “but if any of you is ill or on a journey, the same number of days

(should be made up) from other days” (Al-Baqarah : 184).

The sickness that permits the breaking of fast is the one that causes or leads to a more serious pain, if the sick were too fast.

Breaking of fast by the sick if the sick break his fast, but the sickness is a form that recovery from it is expected, then it is mandatory on him to pay back the missed days.

Allah Almighty says:” ayaam maedu dat faman kan minkum maridan 'aw ealaa safar faidat min 'ayaam 'ukhar” “but if any of you is ill or on a journey, the same number of days

**(should be made up after recovery)
from other days.” (Al-Baqarah : 184)**

If the sickness is, however, a form of such that recovery is not expected, for instance a terminal disease or an old man or woman that is permanently incapable of fasting, then such should feed one poor person, for every day missed, with half a Saa’ [A saa’ is a four handful measure of an average man.

A saa’ is approximately two and a quarter kilograms (2.25 kg), thus the feeding on each day will be approximately 1 kilogram and 25 grams (1025 grams)] of rice or any

other common food in the community.

2- Traveling:

It is permissible for a traveler in the month of Ramadan to break his fast, and it is compulsory on him to pay back the missed days.

Allah Almighty says:” ayaam maedu dat^ع faman kan minkum maridan 'aw ealaa safar faidat min 'ayaam 'ukhar” “but if any of you is ill or on a journey, the same number of days (should be made up) from other days.” (Al-Baqarah: 184).

The same distance that permits Al-Qasr (reduction of the number of prostrations in prayers) (Salat) also permits the breaking of fast, provided it is known as traveling according to the customs of the people and it is a permissible form of traveling.

If, however, it is a form of sinful traveling or a traveling done in order to be free from fasting, then it will be prohibited for him to break his fast.

However, if a traveler decides to fast, it will be valid.

This is due to the hadeeth reported by Anas ibn Mālik who said:

“We used to travel (during fasting) with the Prophet (peace be upon him), and those of us who fasted neither abused nor looked down upon those who broke their fast, nor did those who broke their fast look down upon those who fasted.”

(Bukhari)

However, this permission is upon the condition that fasting is not a burden on him nor a cause of pain for him.

If it is, then it will be better for him not to fast.

This is because the Prophet (blessings and peace of Allah be

upon him) in one of his journeys, saw a man whose fasting had become burdensome upon him (had been severely weakened) due to the severe heat, and as such people had gathered around him.

Thereupon, the Prophet (blessings and peace of Allah be upon him) said: “Fasting while on a journey is not part of righteousness.” (Tirmidhi)

3- Pregnancy and Breastfeeding:

A pregnant or breastfeeding woman who fears there would be a burden on herself if she fasted may break her fast, and she must pay it back, just like the sick.

The Prophet (blessings and peace of Allah be upon him) said: “Allah Almighty has relieved the traveler of fasting and some parts of Salah (daily prayers), and He relieved the pregnant and the breastfeeding woman of fasting.” (Bukhari)

However, if she fears the burden on only her child or fetus, then she must pay the missed fasts back and feed one poor person for every missed day. Ibn ‘Abbas said: “As for the pregnant and breastfeeding women, if they fear the burden of fasting on their children, then they must pay it back (the missed fasts)

and feed one poor person for every missed day.” (Abu Dawud)

4- Menstrual and Post-Partum Bleeding:

But a woman who menstruates or has post-natal bleeding is obligated to break her fast, as it is prohibited for her to fast. If, however, she does fast, it will not be valid; and she will still have to pay back the equivalent fasts for the period she missed.

When ‘Aisha (may Allah be pleased with her) was asked why a menstruating woman pays back the missed fast, but not the missed prayers, she said:

“That (i.e. post natal and menstrual bleeding) used to befall us and we were ordered to pay back missed fasts, but not missed Salah (prayers).” Agreed upon

Paying Back Missed Fasts:

- If a Muslim misses a day of fasting in Ramadan without a valid excuse, he must repent to Allah and seek His forgiveness; because the offense is great, and this is a grave abominable act.

He must also in addition to repentance and seeking forgiveness, make up for the day(s) he did not fast after Ramadan.

Here it is a necessity to make up for the day(s) immediately after Ramadan according to the most correct opinion of scholars, because he did not have a license to break his fast in the first place and he should have fasted the day(s) in its correct time.

- If s/he broke his fast for a legitimate excuse, such as the reason of Hayd (menstruation) and nifaas (post-natal bleeding) for women, illness, travel or other excuses for which it is permissible to break the fast, then he must make up for the day(s), unless s/he is incapable of fasting.

Moreover, it is not obligatory to fast these days immediately.

Rather s/he has been given the chance to observe Fast over the entire following year, up until the next Ramadan, for ‘Aishah (may Allah be pleased with her) in a hadeeth said:

“I was not able to make up for the missed days of Ramadan except in Sha’ban (the last month before the next Ramadan)” A sub-narrator, Yahya, said, **“She used to be busy serving the Prophet (blessings and peace of Allah be upon him)”**

Agreed upon However it is highly recommended and preferred to hasten to make up for the missed

day(s), since by doing that one is discharging himself from that debt. And it is also safer for the person for something might unexpectedly happen, such as illness and the like, that would prevent him from fasting.

- If he delays making up for the day(s) until the next Ramadan, and he has an excuse to delay it, and if the same excuse still continues, then he must make up for the day(s) after the next Ramadan.**

- If, however, he delays making up for the day(s) until the next Ramadan without an excuse, according to the majority of scholars, together with**

making up for the day(s), he is obliged to feed one poor person for each day half of a Sa'a (approximately one and a half kilograms) of the food staple of that country.

Hanafis and Thahiris, however, are of the opinion that he does not have to feed the poor.

- When making up the missed day(s), it is not required that it be done consecutively.

He can either make up the day(s) by fasting on consecutive or separate days, both are correct; Allah

Almighty says: “ but if any of you is ill or on a journey, the same number

of days (should be made up) from other days” (Al-Baqarah : 184).

Allah, Glorified be He, does not require that these days of fasting be consecutive. If it was a condition, Almighty Allah would have made it clear.

- If a person has to make up for missed day(s) of Ramadan, he should begin with that before performing his voluntary fasting; because obligatory fasting is of greater importance. It is, however, permissible to fast voluntarily before making up for the obligatory day(s) of Ramadan in cases where

the voluntary fasting is of days that the person is keen not to miss due to their virtue, such as the tenth of Muharram, the day of Arafah, fasting the six days of Shawwal and the like, since the chance for making up for the day(s) of Ramadan extends until before the following Ramadan. Yet, it is better to make up the day(s) that he did not fast in Ramadan as soon as possible.

- Whoever delays making up for the day(s) of Ramadan until he dies for a valid excuse, there is nothing against him; because he did not leave the fasting intentionally.

If, however, there is no excuse, he should feed one poor person for every day of Ramadan he did not fast, however if the fasting is a Nathr (vowing to fast for Allah if something happens), then his inheritor must fast that on his behalf.

Some scholars are of the opinion that if a person dies and he still has day(s) from Ramadan to make up, his inheritor should fast on his behalf, whether that was the obligatory fasting of Ramadan or the nathr fasting and the like. Aisha (may Allah be pleased with her) narrated that the Messenger of Allah

(blessings and peace of Allah be upon him) said: **“Whoever dies and he ought to have observed Saum (fast) (the missed days of Ramadan) then his Wali (inheritor) must observe Saum (fast) on his behalf”**
(Agreed upon)

Ibn Abbas (may Allah be pleased with him) said: **“A man came to the Prophet (blessings and peace of Allah be upon him) and said, ‘O Allah’s Messenger ! My mother died and she ought to have observed Saum (fast) for one month (for her missed days of Ramadan), shall I observe (fast) on her behalf?’ The Prophet (blessings and peace of**

Allah be upon him) replied in the affirmative and said, “Allah’s debts have more right to be paid.”

(Agreed upon)

Days on which Supererogatory Fasting is recommended:

1- Six days in the month of Shawwal (after the month of Ramadan)

The Prophet (blessings and peace of Allah be upon him) said

“Whosoever fasts the month of Ramadan and thereafter follows it up with six days of fasting in Shawwal, it will be recorded (altogether) for him as a complete year of fasting.” (Muslim)

It is the same if he does it consecutively or spreads it over the entire month.

2- First nine days of Dhul Hijjah

(the twelfth month of the Islamic calendar)

The Prophet (blessings and peace of Allah be upon him) said: “There is no other day in which good deeds performed are so pleasing to Allah than these days (i.e. the first ten days of the twelfth month).

The companions inquired: “What about jihad (fighting) in the cause of Allah?” The Prophet (blessings and peace of Allah be upon him) said:

“Not even jihad in the cause of Allah (is up to its rewards), except for a man who went out in the cause of Allah with his life and wealth and did not return with anything of either (of them).” (Bukhari)

However, the most important of these days is the day of ‘Arafah, for those not performing the pilgrimage.

The day of ‘Arafah is the ninth day of the twelfth month of the Islamic calendar.

The Prophet (blessings and peace of Allah be upon him) said: “As for fasting on the day of ‘Arafah, I

expect Allah Almighty will reward that by forgiving the sins of a year gone and a coming year.” (Muslim)

3- Fasting on ‘Ashura

This is the tenth day of Muharram, the month of Allah Almighty.

This is because the Prophet (blessings and peace of Allah be upon him) said: “And as for fasting on the day of ‘Ashura, I expect that Allah Almighty shall forgive the sins of the year prior to it.” (Muslim)

The reason for fasting on this day is in accordance with what was related from the authority of ‘Abdullah ibn ‘Abbas, who said:

“When the Prophet (blessings and peace of Allah be upon him) arrived at Madinah, he found the Jews fasting on ‘Ashura.

Then he inquired why (do they fast on that day)? They answered, ‘this a good day, the day Allah Almighty saved the children of Israel from their enemy, and as such Prophet Musa (peace be upon him) fasted thereafter (on that day).’

Then the Prophet (blessings and peace of Allah be upon him) said: ‘I have more right to Musa than you.’

Then he fasted and ordered the Muslims to fast on that day.” (Bukhari)

In another narration by Imam Muslim, the Prophet (blessings and peace of Allah be upon him) said, “If I remain (alive) till the next year, I shall fast the ninth day.” (Muslim)

4- The bright days in every month

These are the 13th, 14th and 15th days of every Islamic month.

They are referred to as bright days because their nights are brightened by the light of the moon.

It is authenticated that Abd al-Malik ibn al-Minhal conveyed from his father that the Prophet (blessings and peace of Allah be upon him) ordered them to fast the three “bright” days.

He said, “It is [equivalent] to fasting the entire month.” (Ibn Habban)

5- Fasting on Monday and Thursday of every week

Abu Hurayrah reported that the Prophet (blessings and peace of Allah be upon him) said: “Deeds are reported to Allah Almighty on every Monday and Thursday; and I like that my deeds are reported while I am fasting.” (Tirmidhi)

6- Fasting on alternative days.

The best form of supererogatory fast is the fast of Prophet Dawud (peace be upon him).

He used to fast a day and take a break the next day.

Ábdullah ibn ‘Amr reported the Prophet (blessings and peace of Allah be upon him) to have said: “The best form of fasting is the fasting of Dawud (peace be upon him); he used to fast a day and take a break on the next (day).” (An-Nasaii)

7- Fasting in Muharram (the first month of the Islamic calendar).

On the authority of Abu Hurayrah, the Prophet (blessings and peace of Allah be upon him) said: “The best form of fasting besides RamadAn is

**in the month of Allah, Al-Muharram.”
(Muslim)**

8- Fasting in Sha’ban (the eighth month of the Islamic calendar)

“O Prophet of Allah! I have not seen you fast in any month as you do in Sha’ban.” The Prophet (blessings and peace of Allah be upon him) replied: “That is the month, between Rajab and Ramadan, about which many people are not conscious, and deeds are returned to the Lord of the worlds (during it).

Thus I love that my deeds are returned to Allah Almighty while I am fasting.” (An-Nasaii)

Regarding the prohibition contained in the Prophet's (blessings and peace of Allah be upon him) hadeeth, where he said: “When Sha’ban is half over, do not fast until Ramadan,” (Ibn Khuzaymah)

It either means that the prohibition is related to deliberately fasting only after the month is halfway over, or to joining Sha’ban with Ramadan. However, a person who continues fasting the second half of Sha’ban after fasting during the first part of the month and does not join that month with Ramadan in fasting, then there is nothing wrong with his fasting.

Days on which Fasting is Prohibited and the Abominable Acts of Fasting

First: The days it is prohibited to fast on

1- It is impermissible to fast on the two days of Eid:

Abu Hurayrah t narrated that the Messenger of Allah (blessings and peace of Allah be upon him) forbade fasting on two days: Day of Adha and day of Fitr.

2- It is impermissible to fast the ayyamut- tashreeq:

Which are the three days after the day of Eid al-Adha [11th, 12th, and 13th of Dhu'l Hijjah].

The Messenger of Allah (blessings and peace of Allah be upon him) said, “The days of tashreeq are days of eating and drinking,” (Muslim)

but one performing Hajj may fast these days if he is doing qiraan or tamattu’ Hajj and cannot find a sacrificial animal, as is explained by the Qur’an: “Then if you are in safety and whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj (i.e. Hajj-at-Tamattu’ and Al-Qiran), he must slaughter a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as he can afford, but if he cannot afford it, he should observe Saum

(fasts) for three days during the Hajj and seven days after his return (to his home), making ten days in all.”
(al-Baqarah 196)

3- It is impermissible to Fast on the yoom al- shak (day of doubt)

Which is the day that one doubts whether it is the last of Sha’ban or the first of Ramadan, when there is cloud or fog that prevents the sighting of the crescent.

Ammar, said: “Whoever fasts the day of doubt has disobeyed Abul Qâsim (blessings and peace of Allah be upon him)” (Tirmidhi)

Second: Abominable acts of fasting

1- It is makrooh (disliked) to single out Rajab for fasting

Because this was a practice of Jahiliyyah (pre-Islamic time of ignorance) for they used to venerate that month and by fasting it, it would be a revival of their practices

2- It is makrooh to single out Friday for fasting

For the Prophet (blessings and peace of Allah be upon him) forbade us to do so.

Abu Hurayrah t narrated that the Messenger of Allah (blessings and peace of Allah be upon him) said:

“No one of you should fast on Friday, unless he fasts (a day) before it or after.” (Muslim)

If this, however, agrees with something he usually does, then it is not makrooh.

3- Wisal, which is fasting uninterruptedly day after day without a break in between

is makrooh The Prophet (blessings and peace of Allah be upon him) forbade wisal as Abdullah bin Omar t said that the Messenger of Allah (blessings and peace of Allah be upon him) forbade Wisal.

They (some of the Companions) said:

**“But you fast uninterruptedly,”
whereupon he said: “I am not like
you. I am fed and supplied drink (by
Allah)” (Agreed upon)**

I'tikaaf in shari'ah:

**Staying in seclusion in the masjid
(mosque) for the purpose of
worshiping Allah Almighty alone.**

Time of I'tikaaf:

**The project is to be in Ramadan
only, because the Prophet
(blessings and peace of Allah be
upon him) did not observe i'tikaaf
except in Ramadan, except for what
was in Shawwal when he left i'tikaaf
for a year in Ramadan did it that in**

Shawwal, But if a person did that In other than Ramadan, this would have been permissible.

The beginning of I'tikaaf and its end:

When a person enter the mosque (masjid) for i'tikaaf and intends to approach God by staying in it, he will be converted to i'tikaaf until he comes out, If he intends to observe i'tikaaf for the last ten days of Ramadan, he will enter his i'tikaaf before sunset and go out after sunset for the last day of the month, (i.e., the night of Eid).

Conditions of I'tikaaf:

1- Islam.

2- Sanity.

3- Reaching the age of Maturity.

4- Intention.

5- The mosque.

6- Purity from janaabah, menstruation and puerperal bleeding.

Preferred to do in I'tikaaf:

1- Many types of worship, such as prayer, reading the Qur'an, reading the books of the scholars and other lessons and sermons.

2- in I'tikaaf you must avoidance Controversy and insults and Backbiting and gossip

Permitted in I'tikaaf:

1- Leaving the mosque for his need, which is necessary to eliminate the need such as eating and drinking, and go to doctor if he is sick

‘Aishah (may Allah be pleased with her) that she said: “The Prophet (blessings and peace of Allah be upon him) used to draw his head closer to me, while he was performing Al I’tikāf, so I could help him dress it [I dressed his hair.], though he would never enter the house except for human necessities.” (Muslim)

As for going out to a legitimate order that is not obligatory, if it is a condition, then there is nothing

wrong with it and if it is not a condition, then it does not come out. Such as the patient's visit and funeral and similar, he may go out to this if required, and if not required it does not have to come out.

2- It is permissible for him to eat and drink in the mosque and sleep in it, provided that he keeps his cleanliness and maintenance.

3- Speech permissible for his need.

4- Combing his hair, trimming his nails, cleaning his body, wearing the best clothes, and perfume.

Abominable Acts in I'tikaaf:

1- Buying and selling.

2- Speech including sin.

3- Silence from speech at all if he believe that is worship.

Things that Invalidate Al I'tikaf:

1- Going out of the mosque deliberately for no need.

2- Sexual intercourse, Allah Almighty says: “wala tubashiruhunn wa'antum eakifun fi Imasajid”

“And do not have sexual relationship with them (your wives) while you are in Al I'tikaf” (Al-Baqarah : 187).

3- Demise mind Because of madness or alcohol.

- 4- Menstruation and puerperal bleeding for women.**
- 5- Apostasy.**
- 6- Cutting the intention of i'tikaaf.**